MUTINY

A PAPER OF
ANARCHISTIC IDEAS
& ACTIONS

Software Piracy is fun!

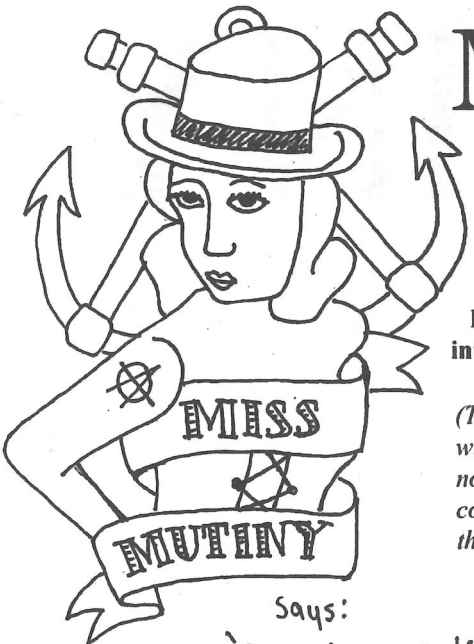
Shell to Hell

Community Responses to Sexual Assault

Regeneracion Radio

#19 OCTOBER 2007

Thanks to Fuckin A for this pic!



Says:
'Support our zine!'
[mutineers@graffiti.net]

Mutiny began as a group exploring different ways to resist war at home & abroad. We started a monthly zine to explore different avenues of disobedience. We know there are lots of radical ideas around & we want people to write about their experiences & opinions. The Mutiny collective is meeting regularly again: we're looking at Australian imperialism & avenues of resistance in the Pacific & the region. Contact us if you're interested.

(The mutiny zine collective does not necessarily agree with all the opinions of contributors. Contributors do not necessarily agree with all the opinions of the mutiny collective. The mutiny collective doesn't agree with all the opinions of the mutiny collective.)

Editors: Angry Nerd, T with Alice, SourDough, Graf Cat, Dumpstered Twin and Princess Mob.

c/- po box 4, enmore, nsw, 2042, australia
mutineers@graffiti.net

Back issues of *Mutiny* can be found at: http://www.mpi-web.net/mutiny

Subscribe to *Mutiny!* Get the new zine every month, and help us make sure we have enough money to print it! If you can give out extra copies, we can send a number of zines for no extra charge.

Name: _____

Address: _____

_____

Email: _____

I have enclosed (well concealed cash only please):

___ $5 (3 months) ___ $10 (6 months) $___ (donation)

I would like each month: ___ 1 copy ___ 5 copies ___ copies

Send to: PO Box 4 / Enmore / NSW / 2042 / Australia
mutineers@graffiti.net
Please write or email about bulk distribution, or for any special requests.

INTERNATIONAL DAY OF ACTION for Community Responses to Sexual Assault

November 30th 2007

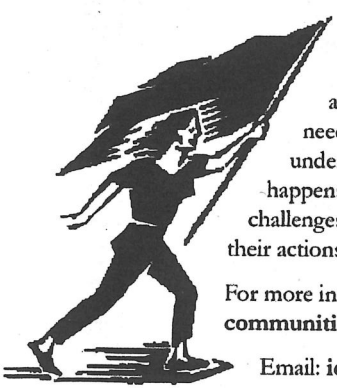
We are calling for people to organise in their own towns and cities to take action on this day. This means whatever it means to you – maybe organising in your school, occupying an office or a court or a police station, holding a rally, making a publication, talking to people, or anything you can think of.

The government has used sexual assault to justify the military invasion, removal of land permits, and denial of Indigenous autonomy in the Northern Territory. But this is not a way of dealing with sexual assault – fear, intimidation, and military and police presence as a "solution" shows no understanding of sexual assault or ways of dealing with it. The police and military have been perpetrators of sexual assault in communities around Australia, in Iraq, around the world. Some communities have themselves called for police involvement in dealing with sexual abuse, but not all. What is most important is that communities themselves direct the way they want to deal with sexual violence.

The Northern Territory intervention is a racist intervention. It is ridiculous that our white government thinks that Indigenous communities are unable to respond to sexual assault themselves, with their own processes and understandings, especially when we look at the way sexual assault is dealt with across the rest of Australia, by relying on an alienating, adversary and difficult to access legal system.

Almost no sexual assaults are reported to police, and most reported cases result in no conviction. This is not because they are "false claims" but because the legal system forces someone who has been assaulted to try to "prove" their claim, doubting them, disbelieving, pressuring them to relive their assault and undergo invasive medical examinations. Most assault happens in private – it makes it the survivor's word against the perpetrator's. The court system is designed so that survivors of sexual assault are attacked and broken by defence lawyers who only want to win their case. In the rare case that a perpetrator is convicted, prison does nothing to confront and challenge the behaviour and underlying assumptions and understandings that foster a culture of sexual assault.

We want a day of action calling for community – not military, not legal – responses to sexual assault. Our government shows no interest in trying to engage with the real issues of sexual assault and how to confront it, so we need to do it ourselves. We are calling for support for survivors of sexual assault, and a process of community response that prioritises their needs and safety. We are calling for processes that try to change the underlying myths and power dynamics that lead to assault, before it happens. We want processes that deal with perpetrators in a way that challenges their beliefs and behaviours, and get them to take responsibility for their actions and trying to change.



For more information, or to add your own:
communitiesresponsetosexualassault.wordpress.com

Email: **ida_2007@graffiti.net**

No matter wot JobHe tryd.....this Poor Cat seamd to allways get fired..

BY GROTESKY

BRIEF NEWS

Burma

In August fuel prices were increased by 500%, which led to increases in the price of food. This sparked widespread protests against the military regime by monks, nuns and civilians. These reached a peak in late September, when tens of thousands of people took to the streets.

During the demonstrations in September, at least 130 deaths have occurred nationwide, according to the 88 Generation Students group. The group said that about 3000 demonstrators have been arrested, over 1200 of who were monks. Other dissident groups say that at least 200 people have been killed and about 6000 have been arrested.

Troops are still on the streets of Rangoon, & are hunting for people allegedly involved in the demonstrations. Residents say military trucks patrol neighborhood streets during the night with loudspeakers broadcasting warnings: "We have photographs. We are going to make arrests!"

The Australian connection: Australian Federal Police have been involved in training 77 Burmese police in 'criminal intelligence techniques'. Perhaps the Australian police were actually receiving training in order to refine their work in a police state? In Canberra the Federal Police without nametags moved in on a crowd of demonstrators and arrested people after they staged a sit-down outside the Burmese Embassy.

Meanwhile, seven refugees from Burma are still being held on Nauru after they tried to seek asylum in Australia.

News from http://www.irrawaddy.org

Nigeria

The Movement for the Emancipation of the Niger Delta (MEND) has ended a ceasefire and (re-)declared war on the Nigerian government and oil companies in the Niger Delta after 2 of its members were arrested at an airport in Angola. MEND, a militant indigenous group fighting against theft of land and environmental destruction in the Niger Delta, had recently upheld a ceasefire in place since May. Their statement read: "With effect from 12 midnight today, Sunday 23, September, 2007, we will commence attacks on installations and abduction of expatriates."

From 2006 until the ceasefire, MEND's attacks on oil companies had destroyed nearly 25% of Nigeria's oil-producing capacity and pushed up prices worldwide. They are just one of numerous indigenous groups struggling to receive their share of the oil revenue and faced with the brutality of the Nigerian army as well as paramilitary groups hired by oil companies such as Shell and Chevron. In their recent communiqué, MEND explained: "The Movement for the Emancipation of the Niger Delta (MEND), is committed to the fight for justice and ultimately the emancipation of the people of the Niger Delta. We will not sit back and allow our birth right to be exchanged for a bowl of porridge."

SHELL to HELL

At 6:30am on 14th September approximately 200 people gathered outside the Shell gas refinery in Mayo on the Western Coast of Ireland to block the gates to the refinery. The stated plans of the local residents were for a sit-down blockade, but with only 20-30 police in attendance, it was not long before approximately 40 protestors stormed the first gates and climbed over the second. Once inside, protestors forced the construction work to stop and staged a sit-down protest before being dragged off by over 100 police equipped with riot gear, amid beatings and strangulations.

I spoke to Eve, who has spent the past 18 months living at the Solidarity Camp in Rossport, to get some background to this campaign.

Would you be able to give a brief explanation of the history of the campaign?

Basically the Corrib gas field is a big field of natural gas, located approximately 70km off the West Coast of Ireland in a place called county Mayo – it's a very remote part of the West of Ireland. Shell oil now own the gas and they're the producers in a three way consortium composed of Shell, Statoil and Marathon. They plan to bring the gas ashore and refine it 9kms inland in a small rural community in county Mayo.

How did Shell end up with the rights to that gas?

The set up in Ireland for oil and gas exploration involves companies bidding for the right for oil and gas exploration in a block of territory. Companies bid for a licence for the block and once they have the licence they then have the right to go and prospect in these areas. Any gas or oil found off the Irish coast by these companies is 100% owned by them and they pay no royalties; they pay minimum corporation tax which can be written off 100% against capital expenditure on the project; and there's no security of supply – they can sell it off to the highest bidder essentially, so this is not benefiting the people of Ireland in any way at all.

So what did it mean for the local community?

When people initially found out about the project I think a lot of them first thought "great – there's some development in our area". Then as they began to look into it more they became really worried. They began to realise what exactly the project was, who Shell were and that this was not something that was going to benefit their area at all. In fact, it was going to have potentially catastrophic consequences for the area - for the environment; for their livelihoods; for their community; for their health and safety. On many different levels this project just didn't bring anything good to the place.

Normally, when oil or gas is found it would be refined off-shore, on a rig. What Shell want to do here is take the gas rig and move it 9km inland to the top of an estuary. They want to build a refinery site there.

In order to have the refinery inland they need to a pipeline bringing the raw, unprocessed gas from the rig to the refinery. Initially they planned for this pipe, which had a potential pressure of up to 345 bar, which is incredibly high, to go through a town called Rossport. It would go a distance of up to 70m from people's homes, it would go under a public road, under people's driveways with the risk of blocks in the pipes, explosions etc.

Then you've got the refinery, which would be built in a water-catchment area of Carrimoor lake – a special conservation area and a source of drinking water to 10000 people. So you're going to have the added air pollution. There are also a lot of very flammable toxic materials that would be stored on the site. Then there's the effluent pipe which would take waste water and pump it from the refinery into Broadhaven Bay, which is a special area of conservation - a breeding ground for whales and dolphins and the basis of the local fishing industry. That also has circular tide patterns, so they want to pump all this crap into the bay that will get washed up again.

Can you tell me about the Rossport 5?

People in the community initially fought the project through the planning process and that failed, obviously enough. Basically Shell had taken compulsory acquisition orders out on the land along the route of the pipe from the refinery to the well at sea. This legislation had been brought in by the state to specifically to facilitate this project, because before that it would only be allowed for like a public road or something like that - this the first time it's been used for a completely 100% private enterprise.

So in January 2005, Shell engineers initially went out to stake out the route of the pipeline in Rossport, and people from the community just went down and told them to go and said "Unless you can tell us that this is safe, we don't want you to do this. Just go away, just get off our land". Part of the route was going through commons as well, so it was like the community all together coming along and saying "We don't want this".

Shell then got out an injunction, which said that the landowners were not allowed to prevent them from laying the out pipeline. They [Shell] came back again in June 2005 and the exact same thing happened – many people in the community came out and said "Show us the legal documents that this is a safe project, show us who's taking responsibility for this etc." - which Shell couldn't do, so again they were told to leave.

Shortly after this, 5 men from the area were randomly called to the high court to answer for the injunction. They were basically told "You have to say you will let Shell go on your land or else you're going to prison indefinitely, because you're in contempt of court." They said "We're sorry, we can't do that, we can't endanger our families and our neighbours - we're not going to. We're just going to go to prison" and they remained in prison for 94 days. Around this time a grassroots campaign all over the country sprang up and they were eventually released on 30th September 2005.

When did other activists start getting involved in the campaign?

The majority of activists and anarchists became involved in the campaign around 2004-05. A little group in Galway was established called Shell to Sea, because the demand of the community is for Shell to refine the gas at sea in a manner that doesn't destroy their environment; doesn't pose such huge risks. The small group held a gathering in June 2005 in Rossport and a lot of local people came down - there were a lot of local history talks, everyone was informed about what was going on, and out of it the bones of the Shell to Sea network was formed. Then when the men went into prison this network was able to mobilise. Shortly after the Rossport 5 had gone into prison a couple of people who had been involved came down and decided to stay after consultation with local people who thought this would be a good thing. After the 5 had gone to prison people were quite frightened that Shell would try to come in again and they wanted to have that support and they wanted people who could help with publicising, and doing mobilising work and Indymedia work and this different stuff. So the solidarity camp was born.

The aim of the solidarity camp was to come down, and not to be the environmental activists who come down, and who are the experts who save the day, but to come and work in solidarity with

the community. I remember shortly after that time there was some article in the paper saying how leftwing activists had come down to train local community people in direct action techniques, and we were saying it was the other way around, if anything, because they were more militant than we were in some respects. So the solidarity camp was established in Rossport on the route of the proposed pipeline, so it was a physical and symbolic block to the pipeline.

After the 5 had been to prison, pickets had started on all of Shell's worksites by the community. They started picketing the refinery site, they started picketing shell's compound in Rossport, and basically through these pickets - which we were involved in and we supported and we worked with - Shell were unable to do any work down there from June 2005 until October 2006. They were only able to restart work because they drafted 200 cops into the area who forcibly dragged people away and beat them up to stop them preventing Shell from working.

So the use of the state in this way has had a real effect?

Absolutely. It has been key to this project. The state has supported and facilitated Shell at every junction in this project. Laws have been specifically changed for this project. Any time there's been a problem the state has smoothed it over - they've bent over backwards, and now they're effectively providing private security for Shell. People in the area say they're under police occupation and from October 2006 they've had about 200 cops in the area, although those numbers have been scaled down a little bit now. Those cops have been there consistently intimidating local people, stopping them from protesting. They're Shell's cops - that's what people call them, Shell's cops.

So do you see any shifts taking place in the local community's attitude towards the state as a result of this project?

Absolutely. Before this project happened a lot of them would have had a lot of faith in politicians, in the guards [cops], in the church, in all those institutions that we're taught to respect; taught that they exist to look after us, to provide for us, to guide us and all this kind of stuff. And in the space of a very short time a lot of people have had those illusions very, very brutally shattered. And they've become policitised very quickly.

In the time between June 2005 until October 2006 (when the cops came in), there was a huge process of politicisation. Outside the refinery site there was a place called "the trailer" – basically this horse box [float] was taken up there in June 2005 with a tea kettle in it and seats and food and that was maintained as the constant vigil outside the site. It was a real community hub - people would come there everyday and sit and they'd talk. They'd talk about what was happening, about the guards, the politicians. They'd try and unravel all this stuff about the processes behind what was happening to them.

When the state came in with the violence in 2006, a lot of people became very frightened and shaken up and maybe they might have wanted to retreat back into those nice comfortable ideas that they had – because it's a really nice idea to think that you can solve this problem through voting in the Green Party. Those are nice, happy ideas and it's quite a horrible thing to realise the power relations that exist and the fact that the state is there to serve capital and not to serve our communities. We've got 70 yr old people in this campaign – older - who have all their lives trusted the institutions and are now saying "They're here to screw us over and they don't give a fuck about us". So, yeah there was a huge process of politicisation.

What do you think the support camp means for the campaign?

I think it's been a hugely important bridge between the community and the wider support for the campaign, because we've been living down there. People have become a lot closer through it, and

people who might not have necessarily known each other too well got to know each other and became good friends. So we have very strong ties with the people down there and they're our friends, as well as our comrades. A large part of what we aspire to be able to do has been to enable people to come to the area and see the place for themselves and stay – stay in the area and meet people and learn about what was happening.

What's the future of the campaign?

Well they're starting to build the refinery. They've got all the peat moved out and for a lot of us peat removal would have been a line in the sand over which we would say "ok, if they get it all out then that's probably it". We had a really successful day of action on 14th [September] and we want to keep building those. Generate a political crisis. Really try to force this issue. We have an interesting situation in terms of mainstream politics. We have a situation whereby the Green Party - who would have always hopped on the bandwagon and paraded their placards in front of any journalists who would take photos of them at our events - have recently gotten into government. The minister for Energy and Natural Resources, a man called Eamon Ryan, is from the Green Party. He basically has responsibility for this project now and he's supporting it, full steam ahead – a man who has previously supported our campaign. So I mean there's potential for leverage there to an extent.

For people on the ground in the community they just don't have the luxury of kind of deciding – or making the political decision that the campaign probably won't win anymore because they're fighting for their livelihoods, they're fighting for their place. Some people say, "Why don't they just sell up and move?" For a lot of them, their families have been living there for generations and generations. The place means so much to them. They know how to survive there. They've got their network there, they don't want to go anywhere else. And they don't have any other choice but to fight.

Cynical smurf

PRO CHOICE PROTEST

8am Saturday October 20th

Meet at corner of Johnston St and Albion St

(just off Parramatta Rd. Annandale)

Every month a group called "Helpers of God's Precious Infants" (HOGPI) holds a ceremony at St Brendan's Church in Annandale before 'processing' to the abortion clinic on Salisbury Rd, where they sing, pray and harass passers by and people entering the clinic with their anti-choice beliefs, gory photographs and plastic foetuses. HOGPI is an international movement linked to the Catholic Church.

Women have the right to access medical care and make our own decisions about our bodies and our lives without being intimidated and hassled by their so-called 'sidewalk counselors'. In accessing an abortion clinic a woman has to make a difficult and emotional decision: but it is her decision. HOGPI claim to be caring but their politics are fundamentally anti-woman and their harassment is cruel.

Our aim is to hold a counter-protest at their church and prevent them from reaching the clinic. We do not want to create confrontation near the clinic itself on this occasion to minimise the harm to patients and workers.

These people are organised and are part of a global movement. We need to be organised too.

This action is called by an independent group of activists interested in ongoing organising around these issues. Please contact us if you have any questions or advice, would like to help organise or if your group is interested in endorsing and/or participating in this protest: **reproductive.freedoms@gmail.com**

ACTION PLANNING MEETING

Wednesday October 17th - 6:30pm at UTS Tower Building

I

Regeneración Radio is an independent community-based communication project in the Mexican National Autonomous University's Humanities and Science College (CCH-UNAM), Vallejo Campus, located in the north of Mexico City. The project began in 1999 as part of the student strike that brought to a halt the planned privatisation of the UNAM. The collective's objective has always been to provide the community with a space to communicate and to generate information in order to better comprehend local, national and international situations in these times in which capitalism uses the media to exercise its social, political and economic control over populations. The radio's first steps were based on the concept of "radio bocina" or "speaker radio", which is a live program format heard through speakers by an audience in the immediate space where production occurs. Considering the current global climate, we believe that it is possible to open windows to freedom through constructing autonomy.

The university's authorities have always responded to the radio project with repression. The radio has consistently offered its microphones to the community to freely express itself, speaking out against attempted evictions, attacks and expulsions, which have been constantly present in the history of the radio.

The collective makes decisions and organizes through a general assembly organisational model in which all of its members participate. In that sense, the assembly decides the form and content of the project's political work, the projects finances, and the radio's schedule and coordination. The structure is completely horizontal.

II

The name change from Radio Pacheco to Regeneración Radio occurred in 2006. Our current name pays homage to the newspaper Regeneración published by the Mexican Liberal Party during the 1910 Mexican Revolution.

Regeneración Radio additionally runs a web page that provides information on grassroots Mexico, where one can find audios, photos and text about struggles such as those occurring in Atenco, Oaxaca, Guerrero, the Other Campaign and other resistance in other parts of Mexico and in the world.

In 2005 Regeneración Radio adhered to the EZLN's Sixth Declaration of the Lacandon Jungle, which proposes building, together with all of dispossessed people, an alternative anticapitalist politics that constructs a different Mexico. In 2006 Regeneración Radio accompanied the EZLN's Sixth Commission's journey around Mexico, communicating the struggles growing from widespread oppression and mass discontent, meeting and listening to their echoes in the Other Campaign. One finds all of the speeches made by comrades all over Mexico in audio archives on our web page.

III

Regeneración Radio has always financed itself autonomously; we have never accepted financial support for any institution or political party. We used to sell products such as sweets or candies,

crafts and handmade products on stalls organized collectively inside the college. This was our principal source of funding for many years.

In recent months Regeneración Radio was forced to confront a new series of attacks by university authorities. The overt intention of these attacks was to destroy the radio project and expel its members from the school. The university administration's arguments were based on lies and defamation. Among tactics employed, members of the collective were accused of selling drugs inside school grounds and a vicious campaign in the mainstream media was launched against the collective.

It was possible to stop this repression thanks to the mobilization and the solidarity of comrades in Mexico and in various parts of the world. The collective has stopped the sale of products within school grounds in order to obtain a so-called guarantee that our work as a community radio will be respected and the radio's space, a booth which was constructed by its members in 2005, will not be threatened again.

Given our current situation, in which we find ourselves in transition between economic projects, we propose the following concept:

Supporters of Regeneración Radio

1. Regeneración Radio will continue financing itself with the same principals of self-organization and will not accept any form of patronage from political parties, businesses or institutions.

2. Supporters of Regeneración Radio opens the opportunity for comrades, organisations, groups and collectives in Mexico and in other parts of the world who wish to support Regeneración Radio to do so, if they wish to, by each month donating a sum of money.

3. Regeneración Radio will solely use this support for the project's organisation and maintenance, not for personal use or profit.

Donations can be sent to the following bank account in Mexico:

Account Number: 1581481

Name: Eduardo Hernández Garay

Bank: Scotiabank Inverlat

International Transfer Code: MBCOMXMM

Or through direct coordination with the collective by email: regeneraciónradio@hotmail.com.

4. Regeneración Radio guarantees complete transparency with our supporters about the use of donations.

5. We, Regeneración Radio remain firm in our leftwing anticapitalist politics and will continue fighting and constructing a world in which all worlds fit.

REGENERACIÓN RADIO.

OUR WEAPON IS COMMUNICATION.

<html><h1>

Software Piracy. An Opinion.

</h1><!--

8y 4NGrY N3rd - phuxOR 0pHF p011c3 4nd b0$5E5.

--><body>

Hackers sent to prisons should not be jailed but rewarded for their good work in liberating code. Capitalism cannot function without private property (no surprise then, that most people who defy private property are punished by the injustice system). Private property is not something that exists apriori, and therefore it must be either imposed or taken up by us. The culture of private property that permeates today is a result of power imposing its moralistic, ordered view of social relations among the multitude over a long period of time.

Hacking the systems that attempt to artificially impose restrictions (restrictions used to enforce private property) are necessarily an anti-capitalist action like tearing down fences regardless of the politics (or lack thereof) of the person engaging in that action. Trying to stop software from being downloaded is especially dumb because software piracy multiplies what is in the world; Piracy is productive labour! When you download something you multiply how many instances of that there are. To illustrate, imagine picking fruit from a never-ending fruit tree, you can't eat code but there is no need for anyone not to have it if they want it.

Downloading software through a decentralised peer to peer network (like Torrents or eMule) takes power away from the economy, away from corporations and governments and puts it in our hands (at least for those fortunate enough to have access to computer hardware, an internet connection, and the knowledge to utilise them). There are people who think software piracy is stealing from the authors of the software. This is simply not the case the large majority of time. Usually it's not the people who wrote the code that are losing money anyway, it's the 'owners' of the code who stole the labour that produced the code through the system of private property (ie. the bosses) and they are the ones that will fight to keep restraints on the

code. This is the same when capitalism denies access to land, water, oil, genetic codes, music etc. etc.

I like video games, and cracking software is often fun, but sometimes I find myself thinking... People spend a lot of time and work adding copy-protection to software; hackers study and work hard cracking that software and then distributing their cracks; I (and many, many other people) download the cracks and learn how to use them and then apply them to the software. It's all well and good, but instead of working against each other building and then destroying copy-protection, we all could have just been having fun playing video games (or anything else we like doing/producing) instead. This is just a microscopic example of how capital turns us against each other in all different spheres in which we co-exist, and an example of how inefficient capitalism actually is. At the end of the day it only suits the big bosses because we did the work, and they got rich off our backs.

Property is theft; so pirate more and make the most of good free software (like GNU licensed software) making sure you enjoy it good. It only hurts the big people!

</body></html>

Notice of an important meeting

Are you concerned about what is happening to Indigenous communities in the NT and would like to hear the views of women working there?

Come and meet three women at the heart of the NT intervention and hear what is really happening and what is needed. Meet Olga Havnen, national Indigenous leader from the newly formed Combined Aboriginal Organisations, Eileen Cummings, former advisor to the Chief Minister of NT on Aboriginal and Women's Affairs and her daughter Raylene Rosas. The event will be chaired by Dr Anita Heiss, novelist and social commentator, Vice-Chair of the Australian Society of Authors.

The justification for the Federal intervention is to protect the Indigenous children in the NT so we need to make sure that this is what happens. Can the present and proposed approaches adequately serve the needs of the women and children in the NT who need help? Or are there serious flaws in the approach?

Women for Wik has been re-established to provide support for the women in the NT who have been working on these issues for some time and to assist them in monitoring what is happening.

We therefore invite you to join us for a meeting

between **2- 4 pm on Sunday 14th of October**
at the Australian Hall, 150-152 Elizabeth Street, Sydney.

This venue has been selected because is symbolic as well as convenient. It was the venue for the first national Aboriginal civil rights gathering, the Day of Mourning and Protest Conference, on the 26 January 1938.

Look up our webpage for more information on the issues and copies of the reports http://www.womenforwik.org/

Queries and offers for monitoring assistance: eva.cox@uts.edu.au

REVIEWS OF STUFF

***The Hard Way* by Frank Hardy**

In 1950 Frank Hardy published a great Australian novel - *Power Without Glory*, the story of ruthless gangster-cum-ALP-powerbroker, John West, unsubtly based on the real life John Wren. The novel is strongly polemical, attacking Labor Party sellouts, union hacks, and Catholic anticommunists. It's a fast-paced, class-conscious epic full of crime, violence, and risqué 1950s sex.

The Hard Way is like *PWG: Behind The Scenes*. As Jack Lindsay said, 'no novel has had such a violent and tempestuous career, at every moment of its writing, printing and initial publication'. *The Hard Way* chronicles Hardy's laborious research, and the even more difficult and dangerous work of printing and distributing a book that tackled such powerful figures. He's hilarious and modest here, spinning yarns about scamming printers and booksellers, dealing with death threats, and even organising a heist to steal copies of his own book before the Trade's Hall printshop could destroy them.

But when the book saw print, and quickly became infamous, his enemies took a different tack and charged him with criminal libel - an antiquated law with an unlimited maximum sentence. Hardy understood how dangerous the trial was, not just for him, but for all radicals, coming in the context of the Communist Party Dissolution Bill and the rabid red-baiting that went with it. *The Hard Way* chronicles the difficulties that followed as he fought inside and outside court, and the inevitable tensions 'in a political trial where the accused places emphasis on mass action and the lawyer on legal work'.

I know this is like totally a cliché way to finish a review, but this book isn't just a great read, it has crucially relevant lessons for today. Hardy is inspiring both as a politically-committed artist and an organiser struggling for his freedom. Check him out.

by Nature Boy

Escape From Suburbia

Sit, be still, and listen
For you are drunk
And we are at the edge of the roof
- Rumi

So begins the sequel to End of Suburbia - the second in what will be a trilogy of films about Peak Oil.

What follows is a brief rehash of the themes presented in End of Suburbia: that heavily industrialised societies (especially cities in the US) require massive amounts of oil to function as they do; that oil production will peak (somewhere between 2005 - 2015 is the guess) and from that point oil will become much more expensive as it becomes more scarce; and that many western cities are consequently in extremely precarious situations.

Interestingly, it presents a brief history of US oil usage policies, in light of the 70s oil shortage. Especially poignant was the observation that one of Reagan's first acts upon securing the presidency was to remove the solar panels that Jimmy Carter had installed on the White House.

From there, the film moves into solutions.

Given that (unlike in End of Suburbia) the filmmakers chose not to have a narrator in Escape from Suburbia, the film does not present a coherent viewpoint, but rather presents a range of opinions on the options available for life in a post-carbon world. In so doing, the premise of End of Suburbia – that suburbs are ultimately unsustainable in a post-oil world – is thoroughly revised as numerous examples are given as to the possibility of retrofitting suburbia into productive, localised spaces.

Beginning with some extremely boring scenes of a couple packing their house up to move to an ecovillage, the presented reactions to peak oil continue in this vein - emphasising individualistic or community-based initiatives to ensure post-peak oil quality of life. This attitude is (seemingly unconsciously) problematised by one of the more interesting examples in the film of a 14 acre community garden in South Central LA that fed 350 families, but was then bulldozed to make way for a warehouse, despite the vigorous fight put up by the community.

Ultimately, as director Brian Green explains, the film was designed to ameliorate the panic caused by End of Suburbia. Unfortunately, the small-scale focus, while demonstrating important cultural shifts that will necessarily (and inevitably) take place, failed to take into account important questions of justice and inequality that arise in contemplation of a post-peak oil world – only briefly mentioning the fact that it will be the poor who will be pushed off the edge first.

Cynical smurf

..... BLACK ROSE FILM NIGHTS .....

Sunday October 21st

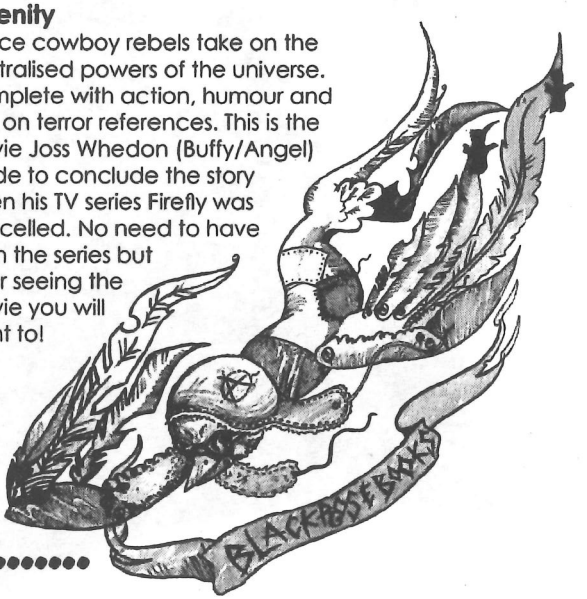
Anarchists Against the Wall

A documentary about Anarchists Against the Wall, an Israeli direct action group established in 2003 in response to the construction of the wall Israel is building on Palestinian land in the Occupied West Bank. The group works in cooperation with Palestinians in a joint non violent struggle against the occupation.

Sunday November 4th

Serenity

Space cowboy rebels take on the centralised powers of the universe. Complete with action, humour and war on terror references. This is the movie Joss Whedon (Buffy/Angel) made to conclude the story when his TV series Firefly was cancelled. No need to have seen the series but after seeing the movie you will want to!



5pm @ 22 Enmore Rd, Newtown

(100m from Newtown Station)

ph: 0424490792

e: blackrosebooks@yahoo.com.au

In this months *Mutiny* we have an interview about Shell's dirty work in Ireland.

Regerneracion Radio from Mexico seeks our help to stay thriving and independent.

Angry Nerd gets all nerdy-excited about tearing down digital fences.

Don't forget our Brief News from Burma and Niger Delta, a comic about a poor cat who is just trying to get by and reviews of the film *Escape From Suburbia* and the book *The Hard Way*.

ENJOY! **REBEL!**